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JOURNAL OF NEGRO LIFE

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Translated from the Spanish
By LANGSTON HUGHES

ARE NEGRO BANKS SAFE?
By JESSE B. BLAYTON

EGROES OR COLORED PEOPLE?
By KELLY MILLER

May, 1937 *15 Cents*

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OPPORTUNITY
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As we have therefore OPPORTUNITY *let us do good unto all men. . . .* —Galatians 6:10

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A Journey Begins « « « « «

HE came into the smoking compartment, where the editor was reading a magazine, before the train had left the station. Most of the passengers were already in their berths, since the time of departure was 12:25 A.M. Whatever it is that enables the Negro to detect instantaneously a white person reared in the South made itself apparent in the editor's consciousness. He became apprehensive. Certainly there was nothing in his appearance to set him apart from the thousands of young white men he sees every day on the streets, in the elevators, on the subways, the buses.

And yet . . .

He was tall and slender, with straw-colored hair that was a little unruly and fell across his forehead as he leaned over the wash basin. He started to wash his hands and face, and the editor was conscious of his glance. The editor decided to keep his eyes on the page of his book and await the expected. He thought: "Why is it that southern men feel that they must always say something to Negroes when they encounter them in travel?" "Is is a gesture of friendliness?" "Are they lonesome in the North for the sound of a Negro's voice?"

The editor knew it was coming and finally it came, but a little differently this time. It was not the usual "Boy, where were you raised?", or "Rev., you ever lived in Macon?" or "Uncle, ..." The inquiry, "Have you ever been in Birmingham?" was spoken pleasantly. For a moment he was taken back by the editor's single negative. "Pardon me," he said, "but your face is familiar." The editor permitted himself to loosen up; after all, there was nothing of condescension in the young man's attitude. "Well," he replied, "I have done considerable traveling, but I have never been in Birmingham." His questioner continued, "Are you in educational work?" "Yes and no," the editor replied. "I am the editor of a magazine called OPPORTUNITY, the publication of a social work organization, the National Urban League." "Well, the colored folks down South need social work," the young man replied. "Is much of your work done in the South?" "Not as much as we would like," was the editor's rejoinder. "I'm a Southerner," the young man then announced as he sat down at the other end of the long seat. "I was born and reared in Memphis. I had to leave college (I was in Harvard), October, 1929, when we lost everything in the crash.

"We used to employ hundreds of Negroes on our plantations in Mississippi. I never thought of it then, but I guess the Negroes didn't have such an easy time of it. Sometimes I have thought of it since." He lowered his voice. "I am now working for —" (he mentioned a powerful investment company) in Boston, inspecting their holdings in the South. "You know," he went on suddenly, "the trouble with the Negro in the South is he's too easily satisfied. I can't exactly explain it . . ." and he seemed perplexed; he ran his hand through his hair. "I don't know, but he has a feeling of inferiority, I think. What do you think? Is he that way in the North?" The editor was slow in replying. "Most Negroes, North and South, have a sense of inferiority," was his reply.

"There was a time," the tall young Southerner said after a pause, during which he lit a cigarette and looked steadily at the lighted end which he had turned toward him, "there was a time when, if I had come in this car and you had been sitting here, I would have resented it. I would have been incensed to think that a . . . (he swallowed) Negro was riding in the same car with me. But, (and he turned half around and looked directly into the editor's eyes) I have no such feeling now."

The editor was curious. "Why?" he inquired. "Oh well," his fellow traveler said, "I don't know. I've thought about it some. I've traveled a lot—met all kinds of people in Pullman cars, read some, and now it seems rather silly to me. I'm a Southerner and I know how the average Southerner feels. I used to get in some pretty stiff arguments with some of my friends. I don't discuss it any more now. It does no good. I guess only time changes such things. And I think the South is changing." He sat up straight. "I know it is."

The editor had no reply. He looked at his watch. It was almost two o'clock. His companion inquired, "How far are you going?" "Memphis, then to Little Rock," replied the editor. "Oh well, we better turn in then," said the tall young man. "I'm going to Little Rock too—see you tomorrow morning. Look how it's raining."

The editor looked and saw tiny streams of water pouring down the window glass.

He pressed his face against the pane in order to see a little better. It did little good. Outside, as far as he could see, was unrelieved darkness. "Good-night," he said to the pleasant farewell of his companion, his thoughts in a turmoil but with a feeling of tranquility in his heart.

STEEL

ONE out of every ten steel workers in the United States is a Negro. Black workers constitute 30 per cent of the total number of steel workers in the South, 14 per cent in the East, 70 per cent in the Pittsburgh area, and 6.5 per cent in the Great Lakes and Middle West district. Coming from the Bureau of Labor Statistics these figures bear the marks of accuracy and authority.

When one considers the average wage of these workers, one is immediately struck by the discrepancy in earning power between the colored workers and the white. For, according to the Labor Information Bureau, "slightly more than 25 per cent of all Negroes covered by the survey earned less than 45 cents per hour, but only 6 per cent of the white workers received less than this amount. About three-fourths of all Negroes earned less than 60 cents per hour compared with slightly less than half of all the white workers. Less than one out of every ten colored workers earned 75 cents or more per hour. About one out of every four white employees received this amount or more."

Despite the repeated assurance of the Bureau that the difference in pay may not be ascribed primarily to discrimination because of race and that where Negroes and whites perform the same task the rates for the two groups are about the same, it will be difficult to dislodge from the minds of many the belief that the differential wage rate based on race which prevails in every other occupation in the South is a significant factor in the wage differences between the white and black workers in steel.

Another factor unquestionably is the comparative proportion of the skilled workers in the two racial groups. Among Negro workers, out of every 100 workers 15 are skilled, 24 semi-skilled, 61 unskilled. Contrast this with the figures for white workers. Thirty-five out of every 100 of whom are skilled, 30 semi-skilled and 32 unskilled. In the South, the *Labor Bulletin* informs us, "Negroes constituted 72 per cent of the total common labor force as against 32 per cent in the East, 11 per cent in the Pittsburgh area and nearly 9 per cent in the Great Lakes and Middle West District."

If there is any group of workers in the United States who stand to benefit by shorter hours and wage increases and the safety that comes with the power of collective bargaining, it is the Negro worker in steel. On the seventeenth day of March, the steel workers organizing committee established by the Committee for Industrial Organization signed agreements to cover union workers, involving wage increases, shorter hours, and union recognition, with the powerful subsidiaries of the United States Steel Corporation comprising Carnegie-Illinois Steel Corporation, Tennessee Coal, Iron and Railroad Company, American Steel and Wire Company, National Tube Company and the Columbia Steel Company. These companies produce one-third of the country's steel output and employ approximately 160,000 workers.

The recent decision of the United States Supreme Court upholding the constitutionality of the Wagner Act paves the way for the organization of the whole steel industry.

In the light of its declaration that neither race nor color nor creed shall exclude any person from membership in the union and in the light of the tremendous effort that the C.I.O. is making to enroll Negro members, it would seem to be the very apotheosis of stupidity if Negro steel workers deliberately remain outside the ranks of organized labor within the industry.

After all, they are not employed on the basis of love or sympathy. And the conditions under which they have worked without organization have been far from ideal. As workers they gain only as all workers gain on the one hand—and on the other, they lose when other workers lose. Certainly the differential wage based on race has persisted without organization and the only hope of its ultimate abolition is the organization of strong unions composed of the workers in the industry, black and white, united for the common good of all.

In the News Columns » » »

JANE M. BOLIN

When Paul Windels, Corporation Counsel of the City of New York, announced that he had appointed Miss Jane Bolin, a young colored woman, twenty-eight years of age, as one of his assistants, her office was besieged by representatives from the great metropolitan dailies.

If the newspaper men thought they would find someone who would regale them with a long sob story about racial prejudice and its terrors, they must have been surprised. In fact, they were surprised for it seems that Miss Bolin's statement that she had never encountered racial prejudice in college, law school or practice, either from judges or lawyers, really disappointed them.

And yet, it is not so surprising, after all, for Jane Bolin was born in Poughkeepsie, New York, educated in the public schools of that city, received her college education at Wellesley, in Massachusetts, and her law training at Yale. Now there is racial prejudice in Poughkeepsie and it would be strange, indeed, if a little did not exist at Wellesley and in New Haven, but some people have a way of carrying themselves, such an air of competence and assurance, such a complete absence of even the slightest sign of an inferiority complex, that those who might be tempted to indulge in prejudice are hesitant about expressing it.

Perhaps if Miss Bolin had lived somewhere else her experiences might have been different.

But even in the deep South the probabilities are that Jane Bolin would have commanded respect from even the most reactionary white. For there is about her a dignity that belies but does not hide her youth.

And little wonder, for Jane Bolin has a tradition to live up to and a cultural background for which she need never apologize and from which she cannot escape, even if she tried.

Her father, Gaius C. Bolin, is a successful attorney in Poughkeepsie. He too received his college education in New England, having spent four years "'neath the purple of the hills" that look down on Williams College at Williamstown, Massachusetts.

Jane M. Bolin

From early childhood she was steeped in the law, her youthful ears burned with legal phraseology, and very early in life she knew that she would follow the path her father had followed, the thorny pathway to a career in the law.

At Wellesley Jane Bolin was an honor student, one of twenty admitted to that sacred circle known as Wellesley Scholars. She was graduated in 1928 and immediately entered the Yale Law School. She received her law degree in 1931 and was admitted to practice in New York State in 1932. Since then she has practiced law with offices far downtown on Broadway. And in the meantime she has found time to work for the social and civic welfare of Harlem through such organizations as the N.A.A.C.P., the Urban League and the Harlem Lawyers Association.

It was characteristic of her that when asked by newspaper men as to her ideas on the problems of race that she should say (according to the New York *Herald Tribune*):

"Probably our biggest job is to educate private employers to give colored people jobs without discrimination, according to their qualifications. I think that's really the base of everything. I hope my appointment by the city will be an inspiring example."

TVA's Scrub Laborers » » » »

• By ROLLINS LEONARD WINSLOW

What is happening to the Negro workers in the great project known as the TVA? What provisions are being made for their future? Has government ownership helped the Negro in Tennessee, in Alabama? Mr. Winslow attempts to answer these important questions.

I.

ALREADY the Supreme Court has ruled that the Tennessee Valley Authority may sell its surplus electric power. The ruling on the agency in its entirety is yet to come. In one respect especially the TVA differs from other New Deal agencies. It has wrought so many changes along the Tennessee River that regardless of what the Court will rule, at least a part of the agency's work must be continued—if not by the TVA, well, by the XYZ or something. No political party which might rise to power would likely be stupid and asinine enough to stop the operation of as many as five dams constructed at the approximate cost of $177,071,452.*

Government Ownership and Control

Because of its permanent aspect, then, the TVA is interesting to observe. The impressions are much more pleasant if one observes only those gigantic structures called dams, those expanses of river water pushing against dam walls, and transmission lines stretched across hills and gulleys.

But whether pleasant or unpleasant, the human problems of the Valley program also claim one's attention. Father TVA has launched one of the hugest engineering and construction programs ever attempted by an agency of the federal government. The outcome may help to prove once and for all whether government ownership and control can offer any decided advantage to American Negroes as compared with private ownership and control.

A Discriminatory Argument

Some advance the argument that since Negroes comprise only 10.2% of the total Tennessee Valley population they should not expect the same benefits received by the white residents of the area. An equally logical argument, however, is that since all the people in the Tennessee Valley make up only 2.1% of the total population in the United States, none of them (white nor black) should receive the abundant benefits of such an extensive program as the TVA. If in a New Deal agency of a certain area the benefits awarded Negroes should be in proportion to their number in that area, it appears that the benefits awarded the entire population of that area should be whatever proportion that area's population is to the total United States population.

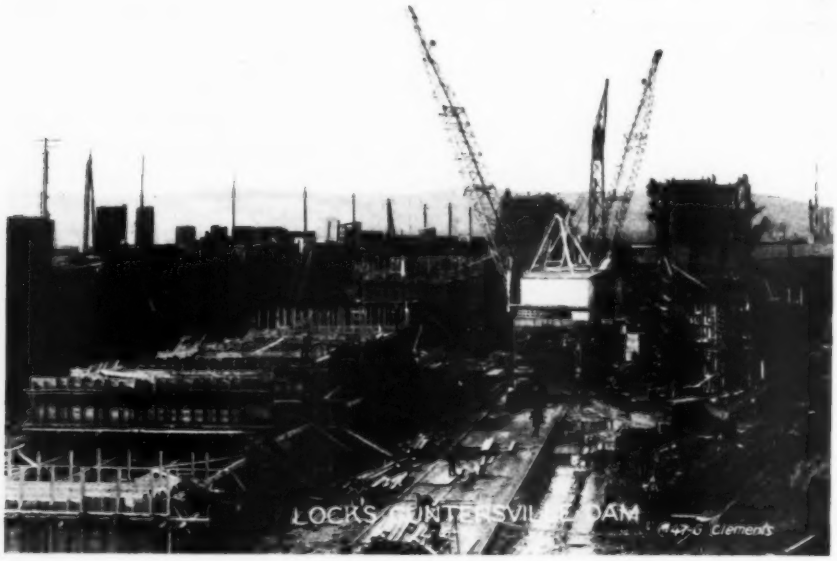
Those persons would answer, of course, by declaring that as written in the Constitution, Congress has the power to regulate commerce among the several states; then, since the TVA is making the Tennessee River more navigable, it is improving the possibilities for interstate commerce and thereby benefiting the whole nation. So far so good; but not far enough. The Constitution also specifies that amendments may from time to time be made a part of the Constitution, and in line with this procedure an amendment was added stating that Negroes were American citizens, not alien creatures of population areas.

Further Segregation Suggested

Others of the majority group would be even more inconsiderate and suggest that all Negro employees be concentrated on one dam construction. For at least three reasons this should not be. First, the concentration of all Negroes on one dam project runs counter to a more far-reaching aim of the Tennessee Valley Authority. This aim is to render its employees more capable of grappling with social and economic problems after the Authority will have discharged them. After leaving the Agency, Negroes will not be employed on special projects and jobs away from the other race. Therefore, to shunt them off on one certain dam is to cripple instead of help them in making this after-TVA adjustment.

Second, such a plan violates the citizenship rights of Negroes, as it would the citizenship rights of any people. What employment agency should say that because a man is a Negro and is disliked by other employees he should leave his home vicinity and go to another vicinity to work? And much more serious is this question when the employer *in question* is an agency of the United States government. Then too, this plan runs contrary to one policy of good personnel supervision, which policy is to place a worker

*This cost includes only those dams already constructed by the TVA or in the process of construction—Norris, Wheeler, Guntersville, Chickamauga, Pickwick Landing, and Fowler Bend (Hiwassee River).



Locks — Guntersville Dam

near his home when possible, instead of spiriting him away from his home vicinity.

Third, if all Negro employees were confined to one construction project, they would have to bear far more than the blame for their own mistakes. On them would be heaped the blame for mistakes made by the management and supervisory staff also. All defects in construction, all increases in cost, and increases in accidents per man-hour would be attributed to one and only one cause—those "niggers" on the job—whether the actual cause lay in them or not.

All in all, any such plan to shift all Negroes to one dam project is as tainted as one of the features in the proposed plan for merging the Methodist Episcopal Church factions in this God-kissed country. The plan provides for five jurisdictional divisions based on regions. But as vast and spacious as the United States is, there would be a sixth or one other jurisdiction based on race. This one for Negroes. A mockery shrouded in the name of religion. Enough to turn into heretic rebellion what little faith one may have left in the organized church of today.

II.

Kept at Bottom

Those Valley residents of the other race who just have to hate and inflict abuses on Negroes should be content with knowing that already they have made conditions uncomfortable enough for black workers under the TVA. As it is they largely comprise the unskilled and semi-skilled labor forces. More to the point, laying track rails, mucking in river bottoms, rolling "Georgia buggies," and throwing vibrators around in concrete can have no adequate reward within the work itself.

Despite the decent wage paid by the Authority for this work, the sapping of physical strength, exposure to winter weather, and likelihood of early physical disability more than tip the scales to the other side. If men must struggle and wrestle with their physical strength at such strenuous tasks, they should at least have the consolation of knowing that they may rise to better occupations when they qualify for them.

Because Negroes secured their emancipation by a cataclysmic event, the Civil War, every time one advocates a privilege for them it is feared that the advocators would have it come about abruptly, as did freedom in 1865.

No one contends, however, that Negroes should come out on Chickamauga or Pickwick Dam some morning and take over the derrick-cableways and power shovels; or that they should leap into place and start welding or riveting. But it is contended that they should not be deprived of the privilege to learn how to operate a derrick-cableway or to rivet bolts, as the case may be. And once they have learned, they should not be deprived of the privilege to work in these occupations if they can prove themselves efficient.

Labor Organization

Negro workers in the TVA set-up know by now better than any other class of employees the weakness of unorganized labor. They also know that unorganized scrub labor is weakest of the weak. If TVA labor leaders wanted to be far-sighted enough they would reach the same conclusion reached by some labor officials in Birmingham, Alabama, during the Spring of 1936. A number of Communistic Leagues were uncovered there, which leagues had made considerable headway among Negroes. A few labor officials came together and decided that the only way to combat the Red influence was to take over Negroes and teach them the sound principles of the labor movement.

But to get down to brass tacks, Negroes will not be taken over into white labor organizations throughout the Tennessee Valley. They will not, because wherever prejudice rules (whether prejudice of whites towards blacks or vice versa) reason becomes a prisoner. What is going to happen has already begun. Negro employees at Pickwick Landing have organized a labor union of their own. The white labor organization there may finally recognize this union as an auxiliary. The union may even get representation in a sort of central workers' council. About then, the gong of tradition, of hackneyed custom, will be sounded to warn Uncle Sam's foster-nephews that they have come far enough.

The question arises as to whether or not they are inviting discrimination by organizing a union of their own. Maybe. But what else can they do? They have learned well that not even when the federal government is the employer can an unorganized laborer receive proper consideration. If the federal government (or its agency) attempts to give him proper consideration, organized labor is on hand to see that such attempts do not materialize.

Mass Effort Needed

These laborers at Pickwick Dam have chosen the only path open to them. If they must be doomed to remain scrub laborers, regardless of their individual job qualifications, they may at least be organized scrub laborers. By effective labor organization they can at least petition collectively for the right to climb the labor scale like all other laborers.

And may their voices be heard. For if ever it is proved that Negroes cannot even expect a fair hearing from an agency of the federal government, rocky indeed will be their road. Then are they black-balled for years to come in the ranks of American labor!

For their own welfare, Negro employees of the TVA must rally against any such plan which would concentrate them on one (or two, for that matter) construction project. Also they must continue to organize themselves into labor unions if they expect to be heard when they appeal to the TVA management.

Navigation Locks at Pickwick Dam

The Negro and His Pleasures » » »

● By BRUCE H. HULL

This is just another bit of evidence to prove that the similarities of Negroes and whites in America are far greater than their differences. The findings herein recorded are based on a study of Negro and white children in Charleston, West Virginia.

There is a common impression abroad that Negroes have lower standards for personal entertainment than do white people and that there is some inherent racial characteristic which makes this so, or that the lower economic status of the Negro dictates the level of his amusement. Anent this proposition a study was made in a West Virginia city among sixth grade school children, Negro and white, relating to their motion picture, newspaper, radio and play preferences. This study, though not exhaustive and too elementary for drawing sweeping conclusions, indicates that children of the same age and grade level at least are but children in their expressed preferences, whether Negro or white, well-to-do or marginal.

The Negro and white schools selected for the study were located in neighborhoods which may be said to closely resemble each other in that approximately the same percentage of Negro families reported owning automobiles as did the white families. The percentage of those owning radios varied just a little more than did the percentage of automobile ownership among the two racial groups. Neither the Negro nor white schools had radios in the school.

Questionnaires were completely filled by 68 Negro children and by 56 white children. Twenty-five per cent of the Negro children reported automobiles in the family as compared with 28 per cent of the white children. On the other hand, only 67.6 per cent of the Negro families owned radios as compared with 73 per cent of the white families. Fifty-four per cent of the Negro mothers reported employment outside the home as did 37.5 per cent of the white mothers. Interestingly, all groups of children showed a preference for the professions as their choice of occupation in later life.

Negro and white children of the car-owner group enjoyed the same type of motion pictures as did Negro and white children of the non-car-owner class and there was little difference in the list of types preferred by Negro children when compared with those of white children. Negro children listed: Gangster, comedy and spooky pictures as their three preferred choices; white children listed: Cowboy, comedy and spooky pictures as their choices with the gangster type of picture receiving as many votes as did the spooky pictures. Incidentally, all groups of children questioned seemed to attend the motion picture performances on weekend afternoons.

Once again all groups of children prefer the comics most and read this section of the newspaper first, and Negro children of both classes and the white children of the car-owner class prefer "Dick Tracy," though the white children of the non-car-owner group prefer "Popeye" first, "Dick Tracy" second.

The habits of Negro and white children with respect to the radio seem about the same in that a majority of both racial groups listen to the radio chiefly in the evening and at night, though 63 per cent of the Negro children listen regularly while only 41.5 per cent of the white children listen regularly. But again as in the case of the motion pictures and the newspapers, Negro children of both classes show a preference for the same programs as do the white children. Negro children of both classes listed the following radio programs as their preferences: Amos and Andy, Lum and Abner, Johnson Family. White children of both classes listed: Amos and Andy, Lum and Abner, Eddie Cantor and Jack Benny. The order of preference varied between the two classes of each racial group and between the races. For instance, Negro children of the car-owner group chose Johnson Family as their third choice while the Negro children of the non-car-owner class preferred the Johnson family first. Negro children of the car-owner group liked Amos and Andy best, as did the white children of the non-car-owner group.

It should be pointed out that in the city studied Negroes do not attend the white theatres. This fact is reflected in two ways. First, in the fact that Negro children were unfamiliar with Simone Simon, although the white children had seen this newest star on the screen. Second, Negro children of another city of both classes selected cowboy pictures as their first choice, as did the white children, and in this city Negroes attend the white theatres, though segregated.

As was mentioned, these children were all of the sixth grade level and showed a median age of 11.6 years for the Negro children and 12.2 years for the white children.

All groups of childen gave "going to the

(Continued on Page 156)

Are Negro Banks Safe? » » »

• By JESSE B. BLAYTON

Negro banks have come in for a great deal of adverse criticism and comment. The question of whether a Negro bank can operate successfully is answered here by a well known Certified Public Accountant who is Professor of Business Administration, Atlanta University.

A STUDY of banking in the United States by Negroes is one which strikes vitally at the heart of the economic problems of that race in America. In the preparation of this article, it has been necessary to make a searching examination into the affairs of every bank in the United States operated by Negroes or by Negroes and others. The individual bankers were given opportunity to answer certain questions concerning their opinions of how banking facilities offered by Negroes may be improved. We were not satisfied, however, to rely entirely on the opinion of the bankers in this regard, but went a step further and secured the opinion of a wide range of bank customers and non-customers among colored people. The statistics used in the report, therefore, rest on the combined opinions of all the banks in America operated by Negroes, and of a representative sample of the customers whom they serve or ought to serve. This is the second article contributed by this author touching this subject. In the study made in 1936 [1] it was found that on a percentage basis banks operated by Negroes compared favorably with banks operated by others, in so far as the distribution of their assets and efficiency of management were concerned. This study, therefore, undertakes to examine with greater scrutiny the balance sheets of these banks and to go more searchingly into their policies. In a report on the previous study this author pointed out that Negro banks are more than business institutions, as they are called upon to render social services and civic guidance to the communities where they serve.

It was found that the average Negro bank in America today is eighteen years old, and while approximately half of them have paid no dividends to the stockholders in recent years, the mean annual dividend of those institutions which did pay was 5 1-3 per cent. This return was found to compare favorably with the return on the average investment in the communities where these banks were located. While the banks and the customers interviewed, said unanimously that the people in the vicinity of the respective units have complete faith in the soundness of these banks and confidence in their managements, this statement is hardly supported when the statistics show that slightly less than 5 per cent of Negroes in the communities where the banks are located carry checking accounts in them, and only about 10 per cent carry savings accounts with these institutions. Indeed, it was found that in some institutions these figures were as low as 0.2 per cent and 1.6 per cent respectively.

A disclosure which would hardly have been anticipated is that in the smaller towns where Negro banks are located, there are larger percentages of the Negro population which deal with the institutions than in the more populous cities. As discouraging as this is, it probably suggests that Negro banks can be developed and operated profitably in the middle sized towns. As an example of this tendency, the bank at Danville, Virginia, showed that 30 per cent of the Negro population of that city carried savings accounts with it, and 15 per cent of the families had checking accounts there. This statement on the part of Mr. Martin, the cashier of that institution, is amply supported by the balance sheet and operating statement which he submitted.

All but two of the banks were of the opinion that Negro banks should not seek affiliation with white institutions. One of these already a Negro-white bank, the Dunbar National Bank of New York City, shows a considerable popularity among the colored population of that city. This may be due in part to the very great popularity of Mr. John D. Rockefeller, Jr., its principal stockholder. At any rate it does provide an argument for affiliation of this type in communities where the same may be brought about on a mutually respectful basis. It is doubtful, indeed, whether this can be achieved in the deep South at this time. Those who are not already familiar with the policy of the Dunbar National Bank, will be interested to know that it has a mixed directorate, and that most of its employees are members of the colored race.

Notwithstanding the general failure of Negroes to do business with banking institutions operated by members of their own race, in spite of the statements that they have absolute confidence in them, it should be pointed out that the Negro banks in America have manifested great strength. The character of their assets, and the soundness of their managements,

[1] *The Bankers Magazine*, December, 1936.

are amply attested to by the fact that upon a "show of hands" in March 1933, all but one of the Negro banking institutions then operating reopened on scheduled time upon the President's announcement that the holiday was over. The one bank which did not open on an unrestricted basis immediately, did open on a restricted basis and has since that time been restored to a complete unrestricted status, and is now one of the strongest banks in the city where it is located, without regard to the color of its management. It should be further noted that not one of these banks has retired from business, since the banking holiday, while nearly six hundred and fifty similar institutions operated by white persons have folded their tents like the Arabs and have stolen away in the night.

This fine record has been made in spite of the depression, and the rigid examinations to which Negro banks, like all others, have been subjected. In order that the reader of this article may get some impression of the distribution of the assets of Negro banks through their statements, and of the extent to which Negroes patronize them, there is submitted below a balance sheet deduced from the average figures of six of the most representative Negro banks in the country. The author of this article is prepared to challenge any group to show a statement which represents a sounder position, or which reflects a greater interest in the communities which they serve.

SIX BANKS—AVERAGE BALANCE SHEET,
December 31, 1936

ASSETS

Cash	$132,154.72
Government Securities	73,561.33
State, County, and Municipal Securities	7,740.65
Other Securities	65,049.28
Loans and Discounts	234,143.63
Furniture, Fixtures, and Bldgs. (Bank)	22,650.37
Other Real Estate	12,474.98
Other Assets	1,479.26
	$549,254.22

LIABILITIES

Deposits	$459,589.23
Other Liabilities	2,579.07
Total Liabilities Ex. Capital	$462,168.30

CAPITAL

Capital Stock	$54,236.67	
Surplus	22,920.74	
Undivided Profits	4,570.12	
Reserves	5,358.39	
Total Capital Account		87,085.92
Total Liabilities and Capital		$549,254.22

An idea can be gained regarding the sizes of accounts carried with Negro institutions from the following table. It will be seen that accounts ranging from fifty dollars to ninety-nine dollars represent the largest class interval. This is to be expected for the reason that Negroes have very little funds, and for the further reason as has already been concluded in this article, many persons who deposit with Negro banks place only a small share of their funds with them.

(Table No. 2)
DISTRIBUTION OF ACCOUNTS IN NEGRO BANKS ACCORDING TO SIZE OF ACCOUNTS

	Savings Accounts	Commercial Accounts
	(Per cent)	
$1.00 to $9.99	17	14
$10.00 to $49.99	16	26
$50.00 to $99.99	21	27
$100.00 to $299.99	14	15
$300.00 to $499.99	10.4	7
$500.00 to $999.99	14.2	6
$1,000.00 to $5,000.00	3	3
Over $5,000.00	4.4	2
	100	100

How well these banks serve their communities may be determined from the following table, which shows the make-up of a loan account of these banks according to terms of payment.

(Table No. 3)
DISTRIBUTION OF LOANS ACCORDING TO TERMS OF PAYMENT

	(Per cent)
(a) Weekly and monthly repayment loans	19
(b) Straight 30, 60, and 90 day notes by borrowers other than businesses	31
(c) Short term loans to businesses	9
(d) Real estate loan—mortgages	26
(e) F. H. A. loans	7
(f) Other loans	8
	100

As will be seen from table No. 3, the largest groups of borrowers are those whose loans mature in thirty, sixty, and ninety days, that group accounting for 31 per cent of all loans; real estate loans accounting for 26 per cent of the total lendings to customers of these banks, and the third largest group was made up of loans made to industrial workers who repay them in weekly and monthly installments, 19 per cent of all loans outstanding in Negro banks belong to this class. This last classification is exceedingly interesting, and represents a new type of loan for commercial banks. The fact that these institutions are making loans to customers of this class, indicates that they are not only interested in business houses operated by Negroes and the better circumstanced consumers, but as well in the industrial worker, and domestic servant, which groups make up such a large share of the Negro populations.

Table No. 4, shows a distribution of deposits and loans according to classes of customers. This table is self-explanatory. It might be desirable to point out particularly, that white business

houses and white workers both deposit with, and borrow from banking institutions operated by Negroes. Throughout this table a fair balance between deposits by customers according to class, and loans to them has been maintained.

(Table No. 4)

Classes	Commercial Deposits	Savings Deposits	Loans
	(Per cent)		
Negro Businesses	35	10	21
Negro Insurance Cos.	8	15	6
Negro Churches, Schools, Lodges, and Clubs	16	14	8
Unskilled workers	8	22	15
Skilled workers	8	13	15
Professional people	15	21	22
White businesses	5	3	6
White workers	5	2	7
	100	100	100

Negro banks while not employing large numbers of persons, do stimulate the employment of many. Persons on the payrolls of these banks appear to receive wages in keeping with persons of other professional classifications in the several neighborhoods. The employment influence of Negro banks cannot be appraised alone by an examination of the salary rolls of the banks. It will be recalled from a re-examination of table No. 4, that 21 per cent of all loans made by Negro banks to Negro business houses, 6 per cent is made to Negro insurance companies, 8 per cent to Negro churches, schools, lodges, and clubs. It will be seen, therefore, that 35 per cent of all money loaned by Negro banks goes into enterprises which use Negro personnel exclusively.

It may be said in summary, that banks operated by Negroes compare favorably with such institutions operated by white Americans, and that Negro bankers have a keen interest in their communities, are keen students of the social and economic problems of the country, and deserve the patronage of the entire public.

Lines to a Friend

By DOROTHY LITTLEWORT

SINCE you are Negro, schooled in pain and fear,
I can forgive you much: your brittle pride,
Your anger, lifted like an easy spear,
Your shield that never leaves your scarred side.

Hate is your privilege against your need,
And tears of weakness in a lonely hour.
These things I grant you, for I know the seed
Whereof your bitterness is fruit and flower.

But this I hold against you angrily,
That in your fear you draw yourself apart
From kind intent, as if I could not see,
Beyond all difference, a human heart.

Negroes or Colored People? » » »

• By KELLY MILLER

Everyone who is called upon to speak of the Negro in America will appreciate this discussion by Kelly Miller of a question that is constantly asked by both white and colored people.

THERE is much concern among our off-colored folks as to by what name they shall call themselves or be called by their white fellow citizens. Such terms as Blacks, Africans, Darkies, Freedmen, Afro-Americans, Racemen, Negroes, and Colored People have been in vogue at different stages of their history. Some would wish to abolish all nominal distinction and let the individual be known as an American, regardless of his race or color. The banishment of all nominal distinction is purely idealistic, and will be impossible unless or until all distinction and discrimination, based upon race or color, are completely obliterated. Under the spell of the Declaration of Independence the founders of the Constitution sought to ignore all lines of race and color in the structure of the organic law of the land. By cunning subvention the phrase "other persons" was devised as a subterfuge to avoid direct mention, but by a strange inconsistency they did not hesitate to exclude "Indians not taxed" from the basis of representation.

Whenever two distinguishable groups are thrown into close juxtaposition and association, there is always imperative necessity of some mark by which the individual is tied to his classification. Sex distinction constitutes the deepest division of the human race. The individuals of the two sexes are separated by dress, as well as by name, so as to relieve the embarrassment of mistaken identity across the sex line. A mistaken identity of race in Mississippi or Alabama might cause as much embarrassment as a similar mistake in sex. The genius of language has devised appropriate nomenclatures so that the very name itself connotes the sex to which the individual belongs. We can look in the city directory and tell the sex classification by the name of the individual. Thus James, Henry, John, etc. designate the male sex while Mary, Martha, Elizabeth, Eve, Jane, etc. represent the female members of the species. The sexes are still further distinguished by the titles of Mr. and Mrs. Furthermore, the difference between married and single women is of such sociological significance that the title of Mrs. and Miss determines the marital status of the individual female. There is no such deep importance existing between married and single men, so that the term Mr. applies indifferently to either. Wherever significant group distinction exists whether based on race, religion, or culture, such terms as Jew and Gentile, Greek and barbarian, Christian and heathen, have been universally applied for the purpose of identification.

In the modern world, and most especially in the United States, "white" and "colored" are the distinguishing and differentiating terms most widely in use. They indicate the deepest division, apart from sex, now recognized among human groups. If a street car or automobile should maim or kill an individual in any of our cities, the first query that springs to the lips is not whether the victim be Jew or Gentile, Christian or heathen, native or alien, but is he white or colored? Sentiment is adjusted according to the answer to this query. If any American citizen applies to a court for a marriage license, to a church for membership, to a school for admission, to a labor union for an entrance card, to a hotel for accommodation, or to an employer for work, his racial identity must be ascertained before the appropriate treatment can be accorded. In every day procedure one's racial cognomen, expressed or inferred, is as essential as his surname.

The so-called white race is composed of a group of individuals of a whitish color, ranging from blonde to brunette. On the chromatic scale, there are two extreme colors—white and black. All between these extremes are colored, which would comprise practically the whole human race, scientifically speaking, according to the spectrum sense of these terms. For practical purposes, a white person may be defined as one of un-mixed, European blood or descent. In the broadest sense, the term "colored" includes all non-Europeans, without regard to nationality or degree of inter-mixture of blood. Colloquially speaking, in the United States, the terms "Negro" and "Colored" are used synonymically, and denote a non-white person of African descent, without reference to blood composition.

Slaves were at first designated as blacks, at a time when all blacks were slaves, and all slaves were of that color; but when some slaves became free, and others underwent a change of color through cross-breeding, the two terms could no longer be used indiscriminately. The term "Black" was then used in a generic sense, as when Toussaint L'Ouverture addressed a communication to Napoleon Bonaparte as com-

ing from the first of the blacks to the first of the whites.

The word African was accepted by the race in the early years, after it first came to self-consciousness. This we see from the survival of such terms as the "African Methodist Episcopal Church" and the "African Methodist Episcopal Zion Church." These were the first organizations formed of Negroes, for Negroes and by Negroes. The term "Darky" was often used as a becoming racial designation. This we see in such songs as "Carry Me Back to Old Virginia" and "Way Down Upon the Swanee River." The term "darky" was evidently applied to the race because of its darkish color. Thus Rudyard Kipling speaks of the Hindu "Brown Mammies" as "our dark foster mothers." At first it carried with it no invidious implication, and was used in the same descriptive sense as that in which we now refer to the darker races. As the race became self-conscious, it became sensitive and resented any designation which served to thrust it apart from their fellow men of lighter hue.

Just after the Civil War, the word Freedman came into general vogue. We see this in the survival of such terms as the Freedmen's Hospital, the Freedmen's Bureau and the Freedmen's Aid Society of the Methodist Episcopal Church. The term Afro-American was invented by the late T. Thomas Fortune, Editor of the *New York Age,* about the year 1880. Mr. Fortune repudiated the word "Negro" because of the historical degradation and humiliation attached to it, and invented Afro-American as a more acceptable and honorific substitute. As a matter of fact, however, the original form of the word, and from an etymological sense, the more regular form was Africo-American. *The Africo-American Presbyterian,* the organ of the Negro Presbyterian Church, was published in 1879 at Biddle University, Charlotte, N. C., and is now in the midst of its 58th volume. Robert L. Abbot, Editor of the *Chicago Defender,* has recently suggested the term "Racemen" as a suitable designation for the racial group under consideration, and has banned the word Negro from the columns of his paper. Either the Indian or the white man has a better right to the exclusive appropriation of this term, which will doubtless fall under the weight of its own ineptness. It does not seem likely that either the *Afro-American,* the *Africo-American Presbyterian* or the *Chicago Defender* will acquire such generalistic authority as to impress these designations upon the acceptability of the group, or to give them wide currency and vogue.

The Afro-American has hit upon the experiment of affixing the term "white" or "colored" after each individual under discussion. Thus this paper would refer to Congressman Arthur W. Mitchell, however frequently mentioned, as colored, and to Senator William E. Borah or Secretary Hull as white. The difficulty of this procedure is its bad economy. The descriptive terms "white" and "colored" would have to be used with intolerable frequency and tireless repetion where the race of the individual is easily known or inferred. There is no use to describe each of the 434 members of Congress as white merely to offset the description of Arthur W. Mitchell as colored. In most relations, the race and color of the individual are known by the context, and do not need a specific designation.

White people of the South used to be in the habit of describing the color of their correspondent as a part of the envelope address, a pure waste of time and ink. The directory of the city of Denver, several years ago, and maybe for the present, for all I know, placed the word "colored" after each resident usually so known.

We have before us the terms, Blacks, Africans, Darkies, Freedman, Afro-Americans, Racemen, Negroes and Colored People from which to make selection and choice. We need pay very little attention to the terms African, Freedman or Darky. They have already fallen into disuse and will hardly be revived. The terms Afro-American and Africo-American are too cumbersome and unhandy, nor do they denote, with any degree of accuracy, the group to be described. The term "black" will still continue to be used, although it no longer describes every individual of the group. I have occasionally seen white blackbirds which did not derive their color name from their own feather, but from that of the flock to which they belonged. Afro-American indifferently indicates Negroes, whites, Arabs and Jews or their descendants born in Africa and living in America. Indeed it is interesting to note that neither the *Africo-American Presbyterian* nor the *Afro-American,* which stress their names in heavy type at the head of their papers, rarely ever use such terms in their news service or editorial columns.

After excluding from general usage these other appellations, which will be resorted to only occasionally to avoid too frequent repetition, "Negro" and "Colored People" will constitute the name by which the group will be universally known and designated. Let us now discuss the relative merits and drawbacks of "Negro" and "Colored People." It is clearly seen that the term "colored" is too broad and comprehensive as a suitable racial designation for the non-white American group of African descent. According to the Census Office, the term "colored" applies to all non-white elements in our complex racial population, including the Negro. In one column

we have the off-colored populaton, including Negroes, Indians, Japanese, Chinese, Mongolians, Mexicans and all non-white varieties under the common designation of "colored," and in a parallel column the Negro, including all non-whites of African descent, without regard to inter-mixture of blood. This designation is not based on color, but on African descent.

The Census broke down the colored population into its several constituent racial elements on the advice of Dr. Charles E. Hall, himself a Negro, specialist in Negro statistics. This he found to be necesary in order that his data might have sociological meaning and importance. It would be utterly meaningless to ascertain the number of colored farmers in California or the number of colored land owners in Oklahoma if Japanese, Chinese and Indians are to be placed in the same category.

In several of the states, colored people of Negro, Indian, Mongolian and Mexican varieties have different legal status among themselves as respects inter-marriage, attendance upon the public schools and traveling in common carriers. Separate cars and waiting rooms provided for the races in the South are usually marked "For White" and "For Colored," but in the states of Texas and Oklahoma these separate facilities are designated "For Whites" and "For Negroes," the reason being that in Texas, especially the Southern portion of the state, there is a great number of Mexicans and in Oklahoma a large number of Indians, who are legally classified with the whites. I have ridden in the rear section of a street car in El Paso, Texas, set aside for Negroes. The front section, reserved for whites, was occupied, in the main, by Mexicans whose average color was darker than that of the rear seat occupants.

Prior to 1890 the Census Office sought to subdivide the Negro group into blacks, mulattoes, quadroons and octoroons. Subsequent to that date it found it impossible to make such sharp discriminations, since these divisions ran imperceptibly one into the other, and also since there was no definite discriminant or criterion by which the one could be separated from the other.

Upon the advice of the late Dr. Booker T. Washington, the Census Office adopted the term Negro. The Federal government, however, is not consistent in its designation of the racial group. The Army recruits certain regiments with "U. S. Colored troops." The government also maintains colored schools for the District of Columbia. The only objection to the word Negro is because of its presumed etymology. It comes from the Latin, through the Spanish, and means black. All so-called Negroes are not black. Neither are all so-called white folks white; nor yellow folks yellow; nor red folks red; nor brown folks brown. The term has generic, rather than specific meaning. It might be presumed that albicant Negroes who are near the border line would chiefly resent the term Negro because of its remote color connotation, but as a matter of fact and experience such persons are less apt to take umbrage at this appellation than some whose degree of admixture is much more apparent.

Mr. Arthur Garfield Hayes, the militant attorney for radical causes, has recently threatened to secure from the Supreme Court a legal definition of the term "Negro" or "colored person." There are 29 states in which legal distinction exists on account of race, such as separate cars, separate schools, and bans on inter-racial marriage. It would be seen, therefore, how important it is that there should be a Federal definition of "race" if laws are to be based upon such distinction. Hitler will soon be confronted with the necessity of a legal definition of Aryan and Jew, since he has placed the latter under political and civil disabilities.

The Southern states have adopted a workable definition of a "Negro" or "colored person" which roughly answers all of their practical purposes. The usual definition of a "Negro or "colored person" is based upon the proportion of Negro and white blood, but since no scientific blood tester has been discovered, these states have had to fall back upon observation and common judgment.

Frederick Douglass used to say that genealogical trees did not flourish among slaves. Birth certificates and marriage records, if any existed, recorded no certified proportion of white and Negro blood, either in parents or offspring. For example, there probably could not be isolated a single octoroon in the United States whose blood composition could be judicially or scientifically determined so as to meet the test of the dictionary definition. Booker T. Washington and Frederick Douglass were said to be mulattoes, but the conclusion rests wholly upon eyesight judgment and hearsay testimony.

Of the 29 states which have enacted laws based on race distinction, no one of them has an ultimate or adequate definition of "race." Individuals of the two races are forbidden to inter-marry upon superficial evidence, satisfactory to the clerk of the court. Children are assigned to white or colored schools wholly on superficial appearance. Every train and street car conductor in the South is set up as judge of the abstruse science of anthropology and ethnology. The state of Virginia has recently passed the most rigid of all laws based on race distinction. A "Negro" or "colored person" is defined

by the statutes of the state as one in whom there is any traceable degree of non-white blood. How to trace this infinitesimal taint is a baffling mystery.

The nearest approach we have to a Federal definition of "Negro" or "colored person" was set up by the Supreme Court of the District of Columbia, where white and colored schools operate under the laws of Congress. The judge decided that a "colored person" is one who, by contact and association, abides in the racial status. After all has been said and done, as good a definition of "Negro" as has ever been devised, is "a person who would be jim-crowed in Virginia." When this question reaches the Supreme Court, if it ever does, it is easy to predict this learned tribunal will side-step a technical and ultimate definition, and will fall back upon the resourcefulness of observation and common sense. This august tribunal has passed on laws excluding Japanese, Chinese and Filipinos from becoming citizens by naturalization. In no instance did it set up a definition of what constitutes a Japanese, or a Chinese, or a Filipino, but took the definition for granted. Should the Supreme Court undertake a technical definition of "race," it must first define a white man, and the exact point where, on account of inter-mixture of blood, the white man ends and the colored man begins. This would require more wisdom than the "nine wise old men" possess. The Supreme Court will, in all likelihood, fall back upon the existing definition, based upon appearance and hearsay, as long as it is workable.

Let us now discuss the relative advantages and disadvantages of the words "Negro" and "colored" as appropriate designations of our off-colored group of African descent. There are certain connections in which the term "colored" could not be used effectively. Usually where deep-seated, philosophical meaning is involved, "Negro" is a much stronger term of the two. Try, if you will, to express the idea involved in Negro art, Negro music, Negro poetry, Negro genius, the *Journal of Negro History*, the *Journal of Negro Education* and the *Negro Yearbook* in terms of the word "colored" and see what a lamentable weakness would result from this substitution. On the other hand, such terms as "colored lady," "colored gentleman" and "colored society" sound more polite than the corresponding Negro equivalents. However, the preference, perhaps grows out of that to which the ear is accustomed.

The term "Negro" is far superior to the term "colored" in grammatical inflection, for it may be used either as a noun or as an adjective; whereas the term "colored" has no nominal equivalent. Unlike the word "black" or "white" it does not pluralize into a noun. We may say "blacks" or "whites" but have no corresponding equivalent in terms of "colored." The word, people, race or persons must be added to give this word collective or plural effect. Thus the National Association For The Advancement Of Colored People is certainly a long title for an organization, but could hardly be shortened because the word "people" must be added to "colored" to give it the effect of a noun. This handicap is seen also in the possessive case.

Many of the off-colored group object to the term "Negro" because it serves as a reminder of the humiliation and degredation through which the race has passed. The fact that "Negro" is now used to describe the group does not indicate any lesser degree of appreciation or esteem. It cannot be said that those who are most sensitive in taking umbrage at the use of the word "Negro" are motivated by any hope or expectation of escape from the status which it may connote. The loudest protestants are not generally those who are closest to the edge of the shadow line. Some feel that by adopting a different designation the race would be redeemed from the reproach which has so long been attached to the use of the term "Negro."

Any race, or group, in the long run, will derive its reputation from its character and worth, and not from the appellation by which it is known. "A rose by any other name would smell as sweet." To call a dog-fennel a goldenrod would not improve its odor. How would it benefit the Hottentot or the Eskimo to give them a different name? Indeed, we have two widely different groups which through geographical misapprehension, are designated by the same name, sometimes differentiated as the East Indian and the West Indian. Though known by the same name, they are as widely different in character and qualities as racial varieties can well be. The name has no relation to the character or reputation of either group.

If "Negroes" or "Colored People," if you please, wish to have the historical reproach attached to the group, rolled away, they must improve its status and quality which, of itself, would ennoble any designation. On the other hand, no name, however sonorous, can ennoble a race of sots, or slaves, or cowards.

Sensitiveness about a name is always a sign of the inferiority complex. The Greeks, now so-called, never knew themselves by that designation. All of the nobility attached to the name grows out of the character of the people to whom subsequent generations apply it. The white race does not care what you call them. The eagle suffers little birds to sing and is not careful what they mean thereby, but the in-

ferior breeds are very sensitive unless they are designated by a sonorous and dignified title.

The word "Negro" possesses great grammatical advantage in that by inflection it also expresses the female sex. Princess, poetess and Jewess have their just grammatical analogue in Negress. The colored race has no more cause to take umbrage at this feminine derivative than the Jew, except insofar as it imputes derogatory implications to the mind and meaning of the user.

Again, the word "Negro" may be easily inflected into Negroid by adding the Greek ending "oid" which implies likeness or resemblance to. This term may be used either as a noun or an adjective, and forms an apt designation of the derivatives of African blood now scattered throughout the world.

On the other hand, the word "Negro" is easily inflected into "Nigger," which term the race justly resents as an offensive and insulting epithet. The public schools of the city of Washington recently placed under the ban OPPORTUNITY and *The Crisis*, the two leading Negro magazines, because they indulge the use of the term "Nigger" though merely in a pictorial or artistic sense.

Let the Negro ennoble his race by living an upright life and performing noble deeds. Booker T. Washington, Paul Laurence Dunbar, Joe Louis and Jesse Owens serve to enhance the reputation of their race, not by alteration in designation, but by worthwhile achievements.

The issue has recently arisen as to whether or not the word "Negro" should be capitalized. When the race had the status of a chattel it was perfectly normal to expect it would be designated with a small letter, along with horses, cattle and other items of material possessions, but when the race was clothed with the dignity and privilege of American citizenship, it claims the typographical recognition accorded to all other race varieties of our complex population. A printed list consisting of Englishmen, Germans, Italians, Jews and "negroes" would evidently be a case of unexplained typographical discrimination. If it be said that "Negro" is not derived from a country or geographical division as other racial designations are, an adequate rejoinder would be that neither is Jew; but no one would think of writing Jew with a small letter in the list of names where all other racial varieties are capitalized.

Through insistence of the late Booker T. Washington and other colored leaders and organizations many of our leading newspapers, magazines and publishing houses have been persuaded to spell "Negro" with a capital "N". Mr. Robert A. Pelham and Mr. Chares E. Hall, specialists in Negro statistics in the Census Office, persuaded that Bureau to capitalize the term wherever used in any of its publications. The Guide Manual of the U. S. Government Printing Office, revised March 1933, calls for capitalization of the term. In the future the non-white Americans of African descent, without regard to blood composition, will willingly be known as "Negroes" spelled with a capital "N".

Language is determined by the people who speak and write it most influentially. The leading newspapers, magazines, text books and literature in general use the word "Negroes" when applied to a well known and well understood group. Practically every colored writer and speaker of note and distinction freely uses the term "Negro." Frederick Douglass, Booker T. Washington, Dr. W. E. B. DuBois, Walter White, James Weldon Johnson, Prof. Benjamin G. Brawley and Mrs. Mary McLeod Bethune fall in this category. There is no corresponding number of writers and speakers of like renown who deliberately repudiate its use. As long as this is the case, the ineffectual advocates of a satisfactory substitute for the word "Negro" will have to wait until they gain the ascendancy in our written and spoken language.

Hills of Reflection

By THERESA CAVER

I STOOD on a hill apart from living,
Yet where life, condensed, flowed through my heart,
Till a swift desire for not returning
Sent me, frightened, down to take my part.

The Rural Negro on Relief » » »

• By CHARLES S. BROWN

We have heard a great deal about Relief Administration for Negroes in urban communities and very little about Relief for Negroes in rural areas where the great mass of Negroes still live. Mr. Brown gives us a glimpse of conditions in the country districts.

The general unemployment of the half decade 1930-35, while ruthless and devastating as it was, has been thought of in some highly respectable quarters as mainly the problems of manufacturing, transportation, etc., in short, mainly problems of industry and commerce. Much of this oversight of the farm problem of unemployment is due to the historical independence and self-sufficiency of the farmer. To be sure, the urbanites have known of the existence of a major farm problem, but popular educative mediums have tended to emphasize the price problems of agriculture, with their subsidiaries of surpluses, world prices, tariffs, and import-exports. Nevertheless unemployment has been and is a major agricultural problem.

Since the Negro is still predominantly a rural population, the agricultural crisis is a problem of the first magnitude to him. Moreover, since the production and consumption of cotton is the agricultural commodity in which the Negro has the largest stake, the cotton situation is a major concern of the Negro people. It has been estimated that 3,000,000 Negroes were directly engaged in cotton production. If to this figure is added the vast number who are indirectly interested in "King Cotton," a figure approximating one-half of the Negro population of America is realized. It, therefore, follows that the attempts to restore the price structure of cotton has had a tremendous effect upon the Negro. One of the most patent effects has been the appearance of vast numbers of former agricultural workers upon the relief rolls. It is therefore timely to review the relief experience of these people.

In January 1935 the rural areas were represented on the relief rolls by 8,800,000 individuals. This amazing number constituted about 44 per cent of the entire relief load. Out of this startling total the rural Negro was a relief beneficiary to the extent of 980,000. The overwhelming majority of these live in the South and subsequent discussion will therefore be confined to this area, as well as the area known as the Western cotton area—comprising the States of Texas and Oklahoma. The authority for this segregation of the rural relief problem for Negroes to the South is the cardinal fact, the cotton areas in particular, that 76.9 per cent of all Negro farmers live in the cotton areas, which also include in the same percentage 52 per cent of the owners, 87 per cent of the croppers, and 80 per cent of all other tenants.

Southern agriculture has some salient features. Chief among these is the plantation and its economy of perpetual debt and operating credit—called "furnishing." The Negro farmer has a unique role in this system for two reasons. His former role of slave conditions his employer-employee role to this day. Then, closely connected is the network of laws, customs, and traditions which have sought to bind him to the land. Thus agriculture in the South has all the impediments which beset agriculture generally, besides those that the race question has presented. The net result of all these factors is the presentation of the most complicated agricultural situation in America.

The policy of the Agricultural Adjustment Administration by its acreage reduction policy further aggravated an unhealthy farm situation. By reducing acreage thousands of farmers were no longer needed in agricultural production, at the same time the depression in industry prevented migration to the cities. Thus with large surpluses in both industry and agriculture the condition of agricultural labor became more precarious. Finally, with all avenues of escape cut off the displaced labor found itself upon the public relief rolls.

The relief rolls do not reflect the need of many of the Negro people because in many regions securing relief was a most difficult and trying situation. While the Negro was over-represented on the relief rolls in all other sections of the country, in the South he was under-represented, using the 1930 census as a basis for comparison. The exact figures for the South in percentages for Negro relief recipients were 35.1 and 32.4 for the Eastern and Western cotton areas, where he also constituted 41 per cent and 28 per cent respectively of the general populations. Undoubtedly these percentages do not reflect the general need of the Negro people for relief when by all tests their general economic status is far below that of the whites, who even enjoy the benefits of relief far out of proportion to their number in the general population.

The discrepancies between the numbers of Negroes and whites on relief have given rise to

many speculations as to why the whites exceed the Negroes on relief in numbers and per cent. One eminent authority assigns the paternalism of landowners to the Negro as the reason. The general belief among informed Negroes is that the Negro has to be more tractable and submissive to the landowners than the whites which fact therefore makes the Negro a superior vehicle for landlord exploitation. Hence the landowners prefer the Negroes over the whites in relationships of share-cropper or share tenants. Negro preference may be accounted for too by the habit of Negroes accepting inferior employment and lower wages when labor is on a wage basis.

However, the Negro found himself in vast numbers on relief and a few salient features about this Negro are imperative. Chief among these are the following:

1. The percentage of people 65 years of age and older was largest among Negroes, being 82 per cent.
2. Among Negro families of the Eastern cotton area on relief four out of ten families included persons 65 years of age or over.
3. The heads of relief households among Negroes were 65 years of age or older to the extent of 30.4 per cent in the Eastern cotton area.

From the above facts it appears that the incidence of age is of paramount importance of the Negro relief problem. Had many of the states provided its aged with old age pensions relief would have been averted by a goodly portion of the rural Negroes.

There is no desire to burden the reader with an infinite detail of statistical information, therefore the broader implication of the rural Negro relief situation indicates:

1. The Negro families have a high percentage of female heads, indicating the disintegration of the Negro home.
2. The Negro families have more one-person families, indicating the prevailing mode of placing non-productive members or old-age cases on relief.
3. The Negro relief household is just as large as its white counterpart.
4. The Negro family benefits to a lesser extent than the white family in work relief.
5. The Negro family receives less benefit than the comparable white family, the median rates being $13 and $7 per month over a shorter median period of 8 months for Negroes and 11 months for whites.

A very significant attribute of the Negro heads of relief households is worthy of consideration. It is the educational attainment of these heads. Throughout the whole story of relief there is interwoven the problem of low educational attainment. One authority states,

> "Much of the relief problem in the South is a result of the inability of an unschooled, almost illiterate group to adjust itself to changing economic conditions."

Of the heads of relief families 50.5 per cent had no schooling. Moreover, of the total 82.5 per cent had no education past the fourth grade. Thus four-fifths of the Negro heads had less than the rudiments of an education—the three R's. In addition to this sad commentary the infinitesimal number of .7 per cent had completed the high school. This appalling situation is more condemnatory when one thinks of the general low quality of the typical, one or two room, rural, Negro school with its poorly paid and ill-prepared teacher.

Equally as interesting and revealing as the educational situation among the Negro heads of relief households is the educational situation of their children. In the Eastern cotton area fifty per cent of the children between 5 and 25 years of age were still in school. However, children between the ages of 12 and 19 years had completed grade school only to the extent of 6 per cent, while children who had completed high school were virtually negligible, being only 1 per cent.

Thus the glowing inadequacy of education in the rural South is one of the most pressing problems of the region. The time is therefore current for a broadside attack upon the problem of illiteracy. As one Relief Administration official puts it,

> "As long as so large a portion of the poorer classes lack sufficient education to manage intelligently their own affairs there will be need of public assistance and social case work. It would seem a good investment of funds to maintain adequate school facilities, with federal aid if necessary, as partial insurance against federal relief in the future."

The undoubted discrimination against the Negro in the South has been carried over into the relief administration. For corrective measures there is still waning hope. The Negro should have been a larger recipient of the benefits of public assistance. Of course, to receive relief is still not considered as a badge of honor or esteem and therefore should only be utilized by Negroes as by other races as the last resort. However, by all social and economic tests the Negro is and has been the racial group nearest the line of subsistence, and, therefore, equitable treatment would indicate that in the Southern situation, like all other situations in the country, the Negro should be over-represented on the relief rolls.

Order No. 35 » » » » » »

Translated from the Spanish by Langston Hughes

• By GONZALO MAZAS GARBAYO

In the effort to bring about a cultural entente between Negroes of North and South America and the West Indies, Langston Hughes, the well known poet and novelist, has rendered valuable service. In this translation he introduces a young Cuban writer to readers of "Opportunity."

"Sergeant, at your command!" yelled the soldier who led his horse to him. The metal on the harness shone brightly; a rifle hung from the saddle.

The sergeant, José Rosario Valdes, could be 35, he might be 40 years old. He was tall and thin, muscular and very black. With big steps he measured off the guard-room in that little post which he commanded on the grounds of a Cuban sugar plantation whose high chimneys and destructive mills were called *San Ramon*. He was quick-tempered and sly, and kept pulling at the scant hairs of his moustache with nervous fingers, letting out, now and then, a rough interjection through his 14-karat gold teeth which he had substituted for various real teeth lost in battle.

He flayed his leather leggings with his whip, as though his own blows might furnish one more motive for being on the move. He went toward a blackboard on the wall where he placed the orders of the day, the names of the outlaws to be captured, etc. He began to read Order No. 35 which had arrived sometime ago and which hung on a nail. This was the order that strictly prohibited the use of African drums at rural dances. From hut to hut, throughout the whole region, then, he had gone and, after drinking the proferred cup of coffee, had informed the inhabitants about this new regulation concerning the *bongo*.

And now, today, when nobody had the order on his mind—since enough time had passed to make drums a memory and orchestras no longer used them—a white farmer whose horse was covered with foam rode up panting to tell the sergeant that on his plantation, a few leagues away, the Negroes were gathering at this moment to celebrate the completion of the sugar crop. That night they were going to dedicate a wake to *Santa Barbara* and afterwards, mixing up all the rites of all the different religions they knew with the sound of the drums, they intended to invoke the gods in order to thank them for favors received, and to ask others.

Creaking carts drawn by oxen had been coming into the plantation for hours carrying big barrels of rum. (And, hidden beneath the complicity of innocent piles of straw, came also those Cuban drums that were the cause of the sergeant's present nervousness.)

He certainly wouldn't allow it to go on! Nobody could disregard him! With closed fists, he beat loudly on his breast. Invisible proof of his bravery, the wounds on his tough body stood out plainly. He had passed his life in constant battle with cattle thieves and rogues who fired the cane-breaks. And always when he went to carry out an order, he brought back securely tied the outlaw he sought. (Or else he arrived wobbling in the saddle, bleeding from some fresh wounds, his voice weak and hoarse, to report exactly where the body of the one who had had the nerve to resist him could be found.)

"Sergeant! At your command!" the soldier yelled again.

José approached his horse, more disturbed than before, twisting his moustache until his fingers were full of little snake-like hairs. His anger now was not only directed at those who were planning to disobey his orders, but against his superiors as well, who had given him this simple job. He kept thinking that to send *him* to take away the drums of a few harmless devils about to enjoy themselves dancing, was to make him perform a task that was no more than child's play. It was to make of him a child, overgrown and strong—but strong only because of the law and its bayonets. To send him to break in on a group of black people having a good time, snatch away their favorite toys, the drums, well. . . .

In one jump he straddled his horse and went off at a swift trot. With loud cries the children in the field workers' quarters cheered the passing of their ebony centaur as his sweaty skin reflected the last rays of the dying sun.

His horse beat sparks from the stones of the road. As the animal reached the crest of a high hill, a sharp pull of the reins made him halt, and the sergeant began to imagine that from the depths of some mysterious jewel chest had come that picture of enchantment that was the evening landscape, for José could not escape the charm of the twilight hour. The wandering clouds had taken on the most varying colors as quietness floated over the countryside, rising to greet the first stars. The dying sunrays made

the shadows of the trees very long and thin. Soon the sun completely disappeared.

A vague sensation of calmness came over José Rosario, and he dropped the reins. The horse went on slowly of his own accord, nibbling the high weeds that brushed against his chest.

"These people down in Havana don't know what they are doing," the Negro murmured in slow words, sunk in thought. He began to think that maybe the specific thing that brought him on this mission tonight wasn't so bad, after all. He knew the use of drums was forbidden because the *white* people said that by their sounds strange gods were invoked, and that the Cuban Negroes, to the monotonous beat of sonorous hides, gave themselves up to exotic rites once practiced in the dense jungles of Africa.

He remembered the first years of his enlistment when, quartered in the fortress of La Cabana, he often accepted invitations from friends to go with them into the city. They would cross the bay in an army launch and saunter through the wide streets of Havana, flirting with loose women. Or they might stop in some wine shop, get into friendly conversation with the owner—and thus be invited to a swallow of rum.

Once in awhile, on Sunday morning, they went into an over-decorated church where they saw people kneeling in front of an organ to whose tunes, in incomprehensible Latin, priests lifted up prayers to God. But was theirs the *only* God who had a right to exist, he wondered? Was He the true God? Just because he was the *white* people's God, did that make him absolute, indisputable? These thoughts drew José's dark brows into a knot.

Besides, the dance tonight would be fun for the poor black workers who lived like slaves on the miserable wages the Sugar Company paid them. From sun-up to sun-down they cut cane with sharp *mochas* in the murmuring fields. The sun blinded them, and their weary souls were filled with the vast monotony of blue and green, sky and fields.

Thinking of these things, the sergeant came to their poor hut shortly after dark. Outside, tied to trees, were the horses of the guests who had come to the dance. He left his own horse untied, knowing that a whistle was enough to bring him to his side. He went up to a window and peeped in. The interior of the hut was like that of most Cuban country houses, roof of thatch, floor of earth. On the walls, portraits of famous Cuban warriors; pictures of saints surrounded by paper flowers; and a crayon enlargement of the photograph of a child.

At that moment most of the Negroes were grouped around a guitar player. The hair of the women was combed in complicated patterns. They wore over their shoulders many-colored shawls; on their necks, red strings of coral; on their arms, bracelets of jet rivaling their own dark skin.

The men, with their heads down, were interested in the music. They had red handkerchiefs around their necks. Their teeth were gleaming white. Their lips in outline seemed to be playing ancestral saxophones handed down from century to century.

The guitar player himself was one of those anonymous artists who go about Cuba, now to a dance, tomorrow to a baptism, eating one day, begging the next—but always finding some one in a wayside store who, in exchange for a song, will buy a drink of rum. Under his agile fingers, the strings trembled musically. With his left hand, he shaded his notes until their vibrations were sometimes like a voice weak with grief, sometimes like the martial resonance of a battle hymn.

He was singing a queer, gay kind of song:

Aim! Fire!
Shoot your guns!
Come on, boys!

And the crowd answered in chorus without interrupting him:

That's the way—the mauser sounds!
That's the way—the mauser sounds!

José Rosario wanted to go in to sing, too—but he had come on a government mission and could not think of having a good time—so, hidden in the shadows, he kept up his observations. After a half-hour he thought he might leave, imagining there would be nothing more than songs tonight—when the cries of guests calling for dance music made him change his mind. Couples began to form, and his heart pumped beneath his military jacket.

The dance commenced with guitars and *claves* (two short sticks knocked together), but since the beat was not very well defined with these, people began to cry for a *bongó*. They knew that the law existed against drums. Nevertheless, those who were giving the party got together in a corner to confer. They spoke in whispers. Then two old Negroes came out the door to get the lay of the land. One with his ear to the ground assured himself that no horseman was approaching. They came back feeling secure. So the dance began anew.

Still José Rosario hesitated about entering. He himself had danced at these *fiestas* many times, and he knew very well that only drums can

satisfactorily mark off the rhythm. Suddenly he thought he might let Order No. 35 go to hell, with all its implications.

Within, entwined couples, turning each in their own space, danced to the soft beats of a *son*, that warm Cuban folk rhythm born of Africa. Turns to the right, then to the left, then a momentary separation, then a coming together again, tightly, and one big turn ending in a noisy pause.

A little old Negro with a felt hat over his eyes, played on some bottles with the *claves*. But the man who had now begun to beat the *bongó* drowned out all the other instruments in a wild spasm of drumming, using his fingers, wrists, and the palms of his hands on the tight drum head. So the sergeant hesitated no longer. At the door, hot acrid fumes stung his nostrils. José shouted a loud, "Halt!" With challenging menace, he planted himself in the middle of the floor, his brow drawn in a frown.

He began to reproach them for not paying any attention to his request in regard to the recent order. Then he advanced slowly toward the corner where the musicians were. There he took out his sword and slashed the tense skin of the drums.

The men wanted to attack him, but the women prudently held them back as he went out silently past those who looked at him angrily, but still admiring the bravery of his gesture. He kept his hand on the butt of his revolver.

At the door he turned around and (with no intent at sarcasm for he meant what he said) cried out, "Enjoy yourselves!" Then he whistled for his horse and rode off.

Some five hundred meters away he again heard deafening, rhythmical sounds that made him halt. He stopped to listen. Then by their tones, he knew they were not drum-sounds.

Certainly, to make up for the *bongó*, the Negroes had begun to play on empty boxes—which have an even louder and more definite rhythm. Wooden boxes to take the place of their ancient drums! The sergeant laughed, shrugged his shoulders, dropped the reins of his horse and allowed him to continue instinctively down the road.

The horse walked along in the dark keeping time to the rhythm of the boxes. . . .

Men on Horseback

By MARCUS B. CHRISTIAN

BETWEEN the earth and the dull-red sky
Are men on horseback galloping by.
Single-file, riding for miles along.
The cunning—the powerful—the wise—
and the strong,—
Each one rides by with flag unfurled—
Self-styled savior of some small world;
Each one dreaming his hashish-dreams
Of vain self-glory and petty schemes;
Their horses' hooves beat upon the dead
As they gallop into the sunset red.
The whole world aches with a thousand
pains
From swollen egos and cankered brains;
But as far as can follow the human eye
Are men on horseback galloping by . . .
Galloping, galloping, galloping by.

Wild-eyed steeds, with their tortured breath,
Swift-footed, gallop like flying Death;
Straining, wide-mouthed, and flying mane—
Oft one warns us, but warns in vain,
For the men on horseback, like vengeance
hurled,
Ride down the backs of a weary world.
Usurping powers beyond belief,
Riding men down till they cry relief;
Soldier, Dictator, or King—each one
Rides, unmindful of damage done.
Can no one stop them—will no one try—
These men on horseback galloping by? . . .
Galloping, galloping, galloping by.

Wielding the forces that rule the State,
Riding to power through fear and hate;
Unwavering, deliberate, true-to-course,
While Good goes down before brutish Force;
Crying aloud each phrase—blood-won—
Like "Glorious Destiny" . . . "Place in the
Sun"—
Or, "We, the People of—" God, what lies!
But "We, the People" have no replies—
"We" are too busy with factories and crops—
"We" are too busy with children and mops—
"We" are too busy with want and despair
To see them as they go riding there:
"We"—in the end—who struggle and die
For the men on horseback galloping by . . .
Galloping, galloping, galloping by.

Book Reviews « « « « «

THE NEGRO QUESTION IN THE UNITED STATES. James S. Allen, New York: International Publishers Co., Inc. $2.00.

THIS book is important in at least two respects: (1) it represents a keen analysis of certain aspects of the Negro Question, and (2) it is the first account by an orthodox Communist that approaches a systematic interpretation of this issue.

Mr. Allen's major conclusions may be briefly summarized. The status and problem of the Negro is largely conditioned by the survival of the Black Belt, an area stretching south from Virginia through Alabama and west to southeast Texas, in which slightly over 50 per cent of the population is Negro, and 40 per cent of the entire Negro population of the United States lives. This area, which has remained essentially unchanged since the Civil War, is dominated by the plantation system, representing the survival of feudal economic and social forms. This survival reflects the incompletion of the bourgeois-democratic revolution of 1860-1877. This failure was the result of the economic and political weakness of the middle class, the white workers and the ex-slaves, groups who had a vested interest in the destruction of the plantation system. The vitality of the system has been affected, but not appreciably lessened by such important factors as industrialization of the South, the great northward trek of the Negroes from 1916-1923, the growing influence of finance capitalism in the plantation area and the recent New Deal measures. The Black Belt and its peculiar institution, the plantation, has survived. This heritage from slavery has limited the development of an urban proletariat in the South, has restricted the growth of a Negro middle class and has contributed to the relative isolation of the 9,000,000 Negroes of the South from the urban proletariat of the North.

Nevertheless, the author believes that the basis for a revolutionary program inheres in the contact of a Negro and white proletariat of the industrial North, the development of an urban proletariat in the industrial areas of the South and the growing radicalization of the tenants and share-croppers, victims of the plantation system.

In the reviewer's opinion while this interpretation is defective and distorted in some respects, it does focus sharp attention upon certain important phases of the Negro's history and status. The strength of the book lies in its economic analysis of the race question. Unfortunately, however, the author imposes upon his basically class analysis the bizarre "national" solution of communist orthodoxy. Having thus stated the Negro Question he contradicts himself by defining the Negro as an oppressed nation whose problem can be solved by self-determination in the Black Belt. His citations from Marx and Lenin with reference to oppressed nationalities *elsewhere* have no particular bearing on the Negro's problem.

Mr. Allen's compelling urge to prove the applicability of this self-determination dogma weakens his analysis. This analysis becomes at times doctrinaire and pedantic, freezing rather than freeing his fine analytical powers. For example, he tends to ignore the 49.7 per cent of the white population, like the Negro largely proletarian, in his somewhat arbitrarily drawn Black Belt. Since he must have an area in which he can have a Negro Republic, he overemphasizes its historic persistence, its uniqueness and its imperviousness to change. Having a kind of vested interest in the perpetuation of the Black Belt, Mr. Allen understates the role of the industrial revolution in the South, the movement cityward of whites and Negroes, the growing disruption of various systems of tenancy, and the absorption of the South in the national economy as factors in the break-up of the plantation system. It is a sad day when a Marxian fails to accent the dynamics of social change!

Had Mr. Allen dispensed with this doctrine of self-determination, and adhered closely to an analysis and program in terms of class and its correlatives, this important book would have yielded much richer insights and conclusions.

W. O. BROWN.

LET ME LIVE. The Autobiography of Angelo Herndon. Random House, New York City. $2.50.

THAT credulous million of America's reading public who are avidly sucking romantic sweetness from the pretentious inaccuracies of *Gone with the Wind* probably will not find similar pleasure in Angelo Herndon's *Let Me Live*. In fact, even more probably, most of them will not even read it. But that is their misfortune and their loss, for Herndon's autobiography would furnish an excellent mental laxative to clear away the intellectual putrescence created by Miss Mitchell's work in the minds of many who do not know the real South, present or historical.

Let Me Live is the story of Angelo Herndon, the twenty-three-year-old Negro lad who was arrested at the age of nineteen, nearly five years ago, in the city of Atlanta, under the provisions of an archaic Georgia slave law. He was charged with "inciting insurrection," but his actual offense was leading a group of unemployed Negroes and whites to the Court House to make protest against the decision of local authorities who planned, in the midst of the depression, to drop twenty-three thousand families from the relief rolls. Most of us who live in civilized cities are accustomed to far more impressive demonstrations, mass picket lines and the like. However, for this crime of peaceful assembly, supposedly guaranteed by the Constitution, the lad Herndon was sentenced to twenty years on the Georgia chain gang—a sentence equivalent to death by slow torture!

Every American, regardless of race, should read this book for better acquaintance with the country he loves, but Negroes should read it over and over. It is not alone an indictment of pretended American democracy in a section of the country where dwell nearly a third of our population. It is also a gripping reminder to those of us, white and black, who live today in protected surroundings, that our protection is alarmingly scant. The same forces which condemned a Herndon to the chain gang, sent a lynch mob in Florida to murder a Shoemaker, and tomorrow can choose any one of us for a similar fate.

The book is by no means a masterpiece of literary excellence. The tale is straightforward and unadorned and there are occasional lapses into naivete, but after all it is the story of a lad who is himself straightforward and frank in his thoughts and actions. A sensitive Negro lad is here revealed, son of religious parents, and himself a child convert to the Church. His boyish resentment against insult and persecution, his dreams of being a "Moses" for his people, his early choice of a "detective's career" as the path to leadership, will bring back to many of us recollections of our own youthful dreams and fancies.

What distinguishes a Herndon from the mass of us is his courage. All of us realize how much courage it takes for a Negro in an Alabama coal mine to protest against bare-faced robbery by his employers. But to defy repeated arrests and beatings, and to disregard certain imprisonment in order to organize the starving miserables of both races in Birmingham and Atlanta took more than mere courage. It required a sublime heroism.

In acknowledging this heroism, therefore, we forgive the minor faults in his narrative. He is prone, for instance, to an almost juvenile hero-worship of such Communist Party leaders as Earl Browder, Bob Minor and Bill Dunne. But this is natural, for it was their message which first brought Herndon hope of eventual liberation of Negroes from modern slavery. In the same way, his economic analysis of the race problem is decidedly over-simplified, and his understandable bitterness against the thick-headed complacency of many Negro leaders draws him into frequent unfairness toward the Negro professioinal as an entire class.

These faults, however, are minor, for the book's worth does not lie in its value as a gem of literary flawlessness. It is important to us because it explains why the entire might of the State of Georgia has been summoned to crush this one slight and appealing Negro lad. It explains what driving force impelled Herndon to remain and work in Atlanta when he knew that prison doors stood open for him, and what leads him to state now that, if freed, he will return to work again in the South. Even more important, it explains to America's intelligent leadership what grievous faults in our democracy must be corrected if that democracy is to stand.

LESTER B. GRANGER.

Note: Since this review was written, the United States Supreme Court freed Angelo Herndon by a vote of five to four.

NEGRO MUSICIANS AND THEIR MUSIC. Maud Cuney - Hare. The Associated Publishers. Washington, D. C. $3.25.

NO more fitting finale could be written to a noble life, devoted to the arts, than was penned by Maud Cuney-Hare in her last publication: *Negro Musicians and Their Music*, a monumental work of incomparable value to either the dilettante or the connoisseur of Negro Music.

Although the final details of its publication were completed only a short time before her death on February 13, 1936, the 423 pages of Mrs. Hare's new book constitute a compact and comprehensive study of Negro musicians and their music.

From the first to the last page there is reflected the painstaking work of a writer with an impassioned interest in her subject. Too, there is no doubt that her interest is the result of a lifelong background of artistic culture. Mrs. Hare, a nationally known lecturer-musician, has succeeded admirably in presenting to the student of Negro music a source book based upon authentic research and first-hand contact with many of the biographical subjects.

The introduction by Clarence Cameron White is the gracious appreciation of one artist for the finished work of another. *Negro Musicians and Their Music* is written with two major themes, the first devoted to historical values, the second to biographical sketches of noted Negro musical artists. The book also contains an excellent bibliography. There is, in addition, an appendix that discusses African musical events and Negro folk songs. Throughout the text there are found many illustrations—pictures of musicians and of musical instruments as well as reproduction of passages from early African music and from Negro folk songs.

One of the most interesting as well as the most informative sections of the book is found in Chapter II. Here is discussed, and illustrated, the historical development of music and musical instruments in the traditional culture of Africa and influence of music on the culture of the descendants of the Africans.

The next five chapters give consideration to continental American Negro music. Mrs. Hare acknowledges frankly "the universality of certain principles of design found in all folk music." Notwithstanding this, she gives credit to purely Negro music for a definite and unique design, indicated, largely, by "the shifting of accent or addition of grace notes and embellishments to give contrast in different repetitions."

The reader who is for the first time being introduced to a serious discussion of Negro musicians will, like the author, find it "interesting to discover that musicians of Negro blood have been of sufficient importance to have their names carried down through the centuries." Like a roster of the Arabian Nights or a page from European history reads the list of some of these artists of African descent: Nabut Khan Kalaware, 16th century; Nabed Ibn-Ouhab, 7th century; Chevalier de Saint Georges, George Bridgetower, Antonio Carlos Gomez, Amanda Ira Aldridge, Brindis de Salis, Ignatius Sancho, and others.

Maud Cuney-Hare's *Negro Musicians and Their Music* will make a desirable addition to the library of any one who is interested in Negro music and Negro musicians—their beginnings, their development, and their achievements. It is especially valuable to serious students—whether as a source book in research, for immediate reference, or for collateral reading.

ROY W. TIBBS.

Survey of the Month « « « «

Dorothy H. Hodge

HONORS

Sterling A. Brown, assistant professor of English, Howard University, a regular contributor to *Opportunity*, has been awarded a Guggenheim Fellowship for the year 1937. Professor Brown "will use his fellowship to write a long narrative poem, 'When Ham Laughed.'" *Southern Road*, a volume of poems published by Mr. Brown in 1932, received high praise from literary critics, and a second book of poems is now ready for publication. Professor Brown is at present the editor on Negro affairs of the Federal Writers' Project.

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A Guggenheim fellowship awarded in 1936 to Zora Neale Hurston for the study of folk-lore in the West Indies has been renewed for the year 1937.

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Miss Dorothy H. Hodge, a senior at the University of Kansas, has been elected to the Phi Beta Kappa honorary scholarship society. Miss Hodge, the daughter of J. A. Hodge, principal of the Sumner High School of Kansas City, Kansas, is in the School of Journalism. She is the second member of her family to receive this honor—her brother, John Hodge, having been elected to Phi Beta Kappa last year. Miss Hodge is president of the Delta Chapter of Alpha Kappa Alpha Sorority and co-chairman of the Interracial Committee of the University of Kansas Branch of the Y.W.C.A.

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The American Foundation for the Blind has announced that it has awarded the Captain Charles W. Brown Memorial Medal to George Raymond Reed, 1133 Fairmont Street, N. W. Washington, D. C., a senior student at Howard University. This award goes annually to the sightless student studying on a scholarship from the American Foundation for the Blind whose academic record has been of the highest grade.

George Raymond Reed, this year's recipient, is a native of Washington and studied there at the Dunbar High School and at the Maryland School for the Blind, Overlea. He is credited with an almost unbroken sequence of A's in his academic grades and is reported to be one of the two or three outstanding students at Howard.

Young Reed's life story so far has been that of the successful overcoming of handicaps. One of the first of these was the loss of both parents in infancy. At Howard, he has been specializing in English and History, and after his graduation this spring, he hopes to secure a teaching appointment in one of these subjects.

* * *

Miss Margaret Isabelle Carter, member of the graduating class at Pembroke College for Women of Brown University, Providence, Rhode Island, has been awarded the Anne Crosby Emery Alumnae Fellowship, the highest honor an undergraduate can receive. The Fellowship is awarded to the member of the graduating class of Pembroke College on the basis of scholarship, character, and health. The Fellowship enables the winner to spend a year in a graduate school of recognized standing in America. Throughout her college career Miss Carter has maintained very high scholastic standing. For three years she has been an E. Benjamin Andrews scholar, an award conferred only on two students of the three lower classes having the highest standing in the preceding academic year.

Mrs. H. A. Hunt

SOCIAL WORK

Under the leadership of Mrs. H. A. Hunt, president, the Georgia Federation of Colored Women's Clubs has been able to secure $35,000 from the Works Progress Administration in order to erect an institution for delinquent colored girls in Bibb County, Georgia. A plot of land consisting of 130 acres was purchased for $3,000, which was secured by the efforts of the club women of Georgia. The proposed institution will accommodate 30 girls.

* * *

On March 18 the Hope Day Nursery, one of the pioneer social work institutions of New York City, celebrated its thirty-fifth anniversary. Organized in 1902 and incorporated October 11, 1911, it has maintained continuous existence until the present time. The Nursery is owned, managed and controlled by a board of colored women whose services are purely voluntary. It is housed in property bequeathed to the organization by a colored woman, the late Mrs. Anna Williams. The aggregate attendance in the first year of operation was a little over 3,000, and last year, 6,654 children received nursery care while their mothers were at work. The Nursery has been maintained by contributions of board members and friends and from the proceeds of entertainments. Taxed to the limit of its capacity, the Nursery is making a brave effort to meet an acute need with limited resources.

* * *

CIVIL LIBERTIES

More than 30 Alabama trade union leaders and liberals wired Representative Luther Patrick April 14 urging him "to take the floor in the House of Representatives in support of the Gavagan anti-lynching bill."

Among those who signed the telegram to Representative Patrick were: Joseph S. Gelders, Southern Representative of the National Committee for the Defense of Political Prisoners; Dr. E. W. Taggart, for the National Association for the Advancement of Colored People; Rev. Charles Houk for the American Civil Liberties Union; Dr. Henry Edmonds for the Interracial Commission; Walter Jones for the National Negro Congress; Dr. H. A. Elkourie for the Cosmopolitan Club; William Mitch, Southern Director of the Committee for Industrial Organization; A. E. Horn, President of District 5 of the International Union of Mine, Mill and Smelter Workers; U. Noel Beddow, Regional Director of the Steel Workers Organizing Committee.

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LYNCHING

The Gavagan Anti-Lynching Bill sponsored by the N.A.A.C.P. passed the House of Representatives after a bitter battle. Only one Congressman from the deep South supported the bill—Congressman Maury Maverick of San Antonio, Texas. Congressman Gavagan, author of the Bill, hails from the 21st Congressional District, New York City.

* * *

LABOR

Paul Kirk has been appointed an organizer for the United Automobile Workers of America, according to an announcement by Homer Martin, president of that organization, now waging an intensive fight to organize the workers in automobile plants. The appointment of Mr. Kirk, who has been authorized to employ a secretary, is a step in the attempt to bring the 25,000 Negro workers in the automobile industry into the union.

* * *

Edith Ransom

Miss Edith Ransom was elected to the post of business agent of Local 22 of the International Ladies' Garment Workers' Union of New York. The union, one of the largest and most powerful in organized labor, has a membership of thirty thousand, of whom 2,200 are colored women. All in all, there are over thirty different racial and national groups in the Union.

Miss Ransom is the first colored woman to be elected to so important an office in the history of the Union, although there are three colored women on the Executive Board of the organization. They are Ethel Atwell, Eldica Riley and Bertha Edgecombe. Three colored delegates were also elected as delegates to the I.L.G.W.U. convention: Clarissa Bostic, Bertha Edgecombe and Gloria Garcia.

Miss Ransom said, in commenting on her election: "In my new position, I hope to have even greater opportunities of service to the workers of my race as well as to the dressmakers as a whole. I feel that the example of Local 22 should be an inspiration to other unions in this country. Only give the colored workers a fair chance and equal rights and they are sure to prove loyal and disciplined unionists. Today, particularly, when great masses of workers are awakening to the meaning of organization, it is necessary for the colored workers to take their rightful place in the labor movement."

* * *

MUSIC

Dr. R. Nathaniel Dett, well known pianist and composer whose "Juba Dance," "Listen to the Lambs," and other compositions have for many years been favorites with music lovers, has composed a new oratorio, "The

R. Nathaniel Dett

Ordering of Moses," which will be given its premiere performance at the Cincinnati Music Festival in Cincinnati May 7. Eugene Goosens will conduct the festival.

* * *

HOSPITALS

Stimulated by widespread discontent of Harlem Negroes over the discrimination practiced by the Department of Hospitals in the City of New York against Negro doctors and nurses, Senator A. Spencer Feld introduced a Resolution in the State Senate at Albany calling for the appointment of a Board of Inquiry consisting of three Senators and four Assemblymen to investigate the Department with a view to correcting the conditions.

* * *

APPOINTMENTS

It has been announced that Max Yergan, for fifteen years a member of the Y.M.C.A. staff in South Africa and at present director of the International Committee on African Affairs, has been recommended for the post of instructor in Negro history by the faculty of the College of the City of New York. The recommendation has been presented to the Board of Higher Education and it is expected that Mr. Yergan will be assigned to the Extension Department.

* * *

AVIATION

Lieutenant William J. Powell, engineer of aeronautics, Los Angeles, California, has been able to establish a school for the training of aviation mechanics and pilots through the Emergency Education Program of the Federal government. Lieutenant Powell, pioneer in aviation among Negroes, has been instructor in classes which have had a total registration of over 300. The students have been organized into an aero club, known as Student Craftsmen of Black Wings, and an aeroplane purchased.

THE NEGRO AND HIS PLEASURES

(Continued from Page 138)

movies" as their first play preference and all groups of children showed a pronounced preference for Shirley Temple.

The writer admits many imperfections in this casual survey, but dares to theorize that amusement tastes are not determined by inherent racial characteristics or tendencies.

Through the publication *Craftsmen Aero News* we learn that 32 of these students have qualified for pilots' licenses and were receiving free flight training from Lieutenant Powell. Two planes are now under construction in the shops. A nation-wide organization has recently been perfected known as Craftsmen of Black Wings, with western headquarters at Dyer Airport, 9401 S. Western Avenue, Los Angeles, and eastern headquarters at the Haitian American Appliance Company, 200 West 135th Street, New York City.

* * *

RACE RELATIONS

At an epochal Catholic Inter-racial Conference held recently at Teachers College, Fordham University, strong resolutions against lynching were adopted. Plans for the formation of inter-racial organizations in every Catholic college were projected and the following pledge was adopted by the delegates assembled:

"I hereby profess that the Negro as a fellow human being, was created by our common Father in Heaven with the same spiritual destiny and the same personal dignity, duties, needs, and responsibilities that are mine; I also profess that he is either an actual or potential member of the Mystical Body of Christ, the Catholic Church.

"I therefore promise to treat the Negro as a brother in Jesus Christ, not only giving him what is in accord with strict justice but showing him true charity.

"I promise to do all in my power for the conversion of the Negro, by creating a friendly atmosphere for him and by convincing him through my words and acts that he indeed is desired by the Church. . . .

"Taking this occasion, moreover, to protest against all discriminations against the Negro, I promise to ever uphold his civil rights and to manifest in my daily conduct the Church's disapproval of such unjust acts. Finally I promise to do all that I am able to convince the white majority of this country of the grave wrong it tolerates in depriving the Negro of opportunities for spiritual and temporal welfare."

The conference was attended by 300 delegates from 43 Catholic colleges and universities.

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COVER

Mrs. Wilma Phipps Little, whose photograph is on our cover this month is the wife of Dr. George Little Jr., a physician of Homestead, Pennsylvania. Mrs. Little is prominent in social and civic activities in western Pennsylvania, and at present is supervisor of Girls' Activities conducted by the Recreation Committee of Homestead, Pennsylvania.